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Our New Quarters.

The American Peace Society has moved its office from 3 Somerset Street, Boston, where it has been located for a number of years, to 31 Beacon Street. The new office is about five minutes' walk from the old, near the State House grounds, and overlooking the Common. The situation is a most attractive one in every way. The building has an elevator of the most approved type, and those who have found it difficult to climb the two long flights of stairs at the old place, will experience real pleasure in reaching us so easily now. The room is No. 32, on the third floor, and we shall be most happy to have any of our friends call at any time.

A Great Christian Peacemaker.

Dr. Brooke Foss Westcott, the Bishop of Durham, who died recently in England, was, in his way, one of the most influential peace men of his generation. He was one of the few Christian leaders of the time who have thrown themselves with the fullest conviction into the work of promoting the *spirit* of

peace as an essential part of the mission of the gospel.

In the cathedral at Durham, only a week before his death, he said to a gathering of miners, that when he came to his diocese eleven years ago, "at the most solemn moment of his life he promised that, by the help of God, he would maintain and set forward, as far as in him lay, quietness, love and peace among all men, and that he would show himself gentle and merciful, for Christ's sake, to the poor and needy, the stranger and the destitute."

In his charge to the clergy of his diocese on his primary visitation in 1892, he said: "We can see that the several nations, in virtue of their character, their circumstances, their history, contribute towards the completeness of humanity. The glory of a nation, like the glory of a citizen or of a class, lies not in supremacy, but in service. A nation is great when it fulfills its office and enables other nations to fulfill theirs. There is need of the same self-repressive and yet self-ennobling devotion among peoples as among men for their highest development. . . . We must, then, as Christians, as believers in this great unity of life, strive that other nations, no less than our own, may be enabled to gain their full development, and coöperate with us for the widest good."

In regard to the matter of effort for the promotion of international peace, he said: "If we believe the gospel to be what it claims to be, the fellowship of nations is included in its promised victories. The final issue may be remote, but the belief that universal peace lies in the counsel of God for mankind will influence our present conduct." "Now at length we can see, in a long retrospect, that in spite of checks and delays the whole movement of life is towards a federation of civilized nations, preparatory to the civilization and federation of all." "We understand and acknowledge, as never before, that nations, no less than men and classes, in spite of all the disturbances of selfish ambition, must suffer together and rejoice together, . . . that each is debtor to all, alike by what it receives and by what it owes." "If Christendom is filled with one desire, I can not but believe that God will fulfill the purpose which he inspires. The object of sincere aspiration in one generation becomes the sure possession of the next. If the thought of international concord is welcomed, the most powerful nations will recognize, as calm students recognize, that there is true strength and glory in generosity."

One of the practical objects for which Dr. Westcott labored was a general arbitration treaty between his country and the United States. He believed that "the stable friendship of the English-speaking peoples would go far to assure the peace of the world." His use of the word "stable" shows that he had a true appreciation of the unsteady feelings and sentiments in the way of such a friendship, and he urged his clergy to "take care that within the range of their influence no idle or hasty or petulant word, no ungenerous judgment, should mar it."

When the Christian Union for the Promotion of International Brotherhood was organized by the late George Gillett, a London banker, Dr. Westcott, who had not then been raised to the bishopric, accepted the presidency of it. This position he retained for many years, its object, as will be seen from the foregoing citations, having his deepest and sincerest sympathy.

But it was in the sphere of industrial controversies that his influence was most effectual. His diocese was one in which many miners live, and he made it his constant study to promote a spirit of patience, kindness and fairness in both the buyers and the sellers of labor. In this effort he was remarkably successful. The workmen of his district had the utmost faith in the sincerity and disinterestedness of his motives. The great miners' strike in that region some years ago,—a strike involving nearly one hundred thousand workmen, and one of the worst that England has ever had,—was brought to an end chiefly through his instrumentality.

The Bishop of Durham was an example of what a great scholar and thinker may do in the field of practical Christian social regeneration if he set himself dutifully and persistently about it. In the realm of biblical scholarship he had few, if any, superiors. But he believed that Christianity was for life rather than for the study, and when he came to his high ecclesiastical office he became a true "overseer of souls." In thinking of his life and of his services to the cause of human brotherhood and peace, one cannot help asking one's self the question, What a different state of things might we have seen among the Christian nations to-day if all Christian leaders of every name and rank, had been as careful to form true conceptions of the nature of Christianity and as faithful in carrying them out in their teachings and life, as was this distinguished bishop. His example may well be followed on both sides of the water by many prominent Christian preachers and teachers whose position on the subject of peace, if not pronouncedly wrong, is so negative and uncertain that one does not know where to place them. The position of every professed exponent of Christianity ought, on this subject, to be as clear and well defined as that of the sun in the heavens.

The Duel in Germany.

The beginning of the end of the duel in Germany, we may hope, is now clearly to be seen. It is not easy of explanation that this barbarous and utterly stupid institution has lingered in that country as long as it has. Though it is under the ban of the law in common life, it has maintained itself in the army and among the students in the universities. That army officers should continue to fight duels is perfectly natural, for war and the duel are essentially one in the nature of their causes and in their character; but that students, who are supposed to look into the true nature of things, should have kept up this irrational and silly practice is hard to understand.

But finally the absurdity and disgracefulness of the thing, even among students and army officers, are beginning to dawn on the German mind, and a movement has been started to put an end to it. On the initiative of Prince Löwenstein, one hundred and four representatives of the German nobility have signed and published a declaration against the practice. The occasion of the issue of this manifesto was the recent dismissal from the army of a young lieutenant in Saxony, because after striking an officer and then apologizing for it, he had refused to accept the officer's challenge to a duel, considering his apology a sufficient atonement for the offence.

The signers of the Löwenstein protest declare that dueling is contrary to reason, to conscience, to law, to the demands of civilization, and to the welfare of society and the state. They assert that a man who refuses to accept a challenge to fight a duel is not thereby disgraced, but is worthy of honor and respect.

This is all very excellent, but there is something bordering on the comic in the final turn which these reform noblemen give to their declaration. They except from their condemnation cases in which "honor" is involved. Men whose "honor" has been injured may still, according to their doctrine, slash the offender with a sabre or try to put a hole through him with a revolver. Thus they virtually declare that what they have said about the duel in the abstract is not true when they come to particular cases. For did any one ever hear of a duel in which both the participants did not regard their "honor" as involved? The officer whose face the young lieutenant had slapped felt that his "honor" was very much hurt, so much so that only blood could restore it to its former standing.

However, these noblemen are serious, and they save their position by asking for the establishment of Courts of Honor, with a view to preventing, by judicial means, duels in cases where they are not "contrary to reason, to conscience, to law, to the demands of civilization," etc. They propose that the method of arbitration be applied to matters the natural end of which would be a duel. This is a new field for